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A Sanskrit-English Dictionary, Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages, by Sir MONIER MONIER-WILLIAMS. New edition, greatly enlarged and improved, with the collaboration of Professor E. LEUMANN, Professor C. CAPPELLER, and other scholars. Oxford, At the Clarendon Press, 1899.

The first edition of Monier-Williams' well-known Sanskrit dictionary, published in 1872, had the misfortune of being a book with a little too much of a history. The author had absorbed his predecessors, especially the great lexicon of the Petersburg Academy, rather hastily and uncritically; and one of the authors of the Petersburg Lexicon, Dr. von Böhlingk, took systematic notice of this defect in the preface of the fourth volume of the shorter (second) edition of the Russo-German work. In truth, Monier-Williams' book was not a very satisfactory publication, although it did sell. Too expensive for a modest hand-book, not final enough for the scholar's source of authority, it hung like *Triṣaṅku*, in mid-air. The author, however, did not lose courage: his first endeavor is here followed up by a decided improvement in every particular. Woe is to him that goes among the lexicographers. Although the work, including preface and introduction, was finished during the lifetime of the author, he did not live to see the very substantial book between its covers: a shyly pathetic postscript by his son, M. F. Monier-Williams, tells the story.

One can not judge a lexicon finally from a hasty survey, but it is a pleasure to say that the present work is one of very great merit. Indeed, the chief fault that must be found with it is that its diffusion will be much retarded by the almost prohibitory price of twenty-one dollars. A Sanskrit professor can not airily recommend the book as a manual to his students, lest he be taken for a humorist; and, after all, one of the uses of a lexicon is that it should be in the hands of students. Not that the book is intrinsically dear: it is a stout quarto volume of nearly 1400 pages in three columns of small print; it contains 180,000 words (60,000 more than the first edition)—it is indeed the only existing, relatively complete Sanskrit lexicon in one volume. Moreover, one must not doubt the wisdom and the generosity of the Delegates of the Oxford University Press—presumably the book is as cheap as is at all possible.

Neither Vedic nor Sanskrit lexicography has as yet come close to that *Nirvāṇa* when the mind of the professional lexicographer is disturbed only by a thinly trickling stream of addenda. We are as yet far from the period of the aftermath. Colossal numbers of pages of texts and commentaries are still waiting for their first edition; e. g., of Vedic texts, the *Kāthaka*-collection, the *Pāippalāda* version of the *Atharva-Veda*, and the *Sūtras* of *Hiranyakeçin*, *Bāudhāyana*, and *Bhāradvāja*. *Sāyaṇa*'s recently published

commentary to the Atharvan presents a good deal that is new. The present volume contains about 25 pages of addenda. The number of words in the Sanskrit lexicon of the future will be nearer 300,000 than 180,000. No doubt every Sanskrit scholar has his little private list: my own numbers a hundred and odd items. I can not better honor the memory of this life of hard work, devoted so largely to the lexicon, than by offering a selection from my own notes of the more important addenda to the lexicon of the future.

In Māitr. Sām̐h. 4. 8. 7 (115. 13) occurs the *āp.* *ley.* stem *smān* in the dat. and acc. *smāne smānam*. Neither Böhtlingk nor Monier-Williams suggests any meaning. The passage reads: *puṣṭapate cakṣuṣe cakṣuḥ smāne smānām vāce vācām prāṇāya prāṇam punar dehy asmāi svāhā*. Two parallel formulas explain *smāne smānam* as 'self to self': 'O lord of prosperity, restore for him sight to sight, self to self, speech to speech, breath to breath!' In one of the parallels, *Āçv. Çr. 6. 9. 3*, we have *tmane tmānām*; in the other, *Āpast. Çr. 14. 21. 7*, *ātmana ātmānam*. In *AJPh. XVI 421* I explained the defective stem *tman* as due to assimilation to the stem *tanū* in the sense of 'self': the stem *smān*, unless it be a pure blunder for *tman*, is again further assimilated to another stem for 'self'—namely, *sva*.

Pischel, *Ved. Stud. I 84*, cites *Yāska 6. 24*: *ā tvā viçantv indava ā galdā dhamanīnām*, emending and interpreting the passage without knowing its source and connection. The passage is taken from *Mān. Çrāut. 1. 7. 2. 18*; the stanza in full is: *ā mā viçantv indava, ā galdā dhamanīnām, rasena me rasām pr̥ṇa*. The stanza occurs also *Āpast. Çr. 8. 7. 10* with two new words (wanting in the lexicons) in the second pāda: *ā galgā dhavanīnām*. Pischel's emendation of *ā galdā* to *āgaldā* is more than problematic.

The word *āvakṣāmam*, *AV. 6. 37. 3*, adverb, meaning 'down upon the ground,' is wanting. Cf. *AV. 11. 10. 23<sup>a</sup>*, and see *SBE. XLII*, pp. 93 and 476.

In *TS. 4. 3. 12. 3* occurs the expression *kṣuro bhrjvān* 'a razor with the strop.' The word *bhrjvān* = *bhurijvān* is wanting. See *AJPh. XVII 417*.

The word *aṅghārī*, a name for one of the celestial guardians of the soma (e. g. *VS. 5. 32*), appears *Çāṅkh. Çr. 6. 12. 20* in the form *aṅhārī*. Wanting in all lexicons.

In *Māitr. Up. 6. 22* the word *bheka-vihkṛndhikā* 'croak of a frog' is left unaccounted for in the lexicons.

All lexicons ignore the list of witchcraft plants (*ghora*, or *āṅgirasa*), catalogued *Vāit. Çr. 5. 10* as *kapurvīparvā*, *rodākā*, *vr̥kkāvatī*, *nāḍā*, and *nirdahantī*. The division of the words is not quite secure: *kapurvīparvā* may contain two plants; see *Critical Notes*, p. 63, of Garbe's edition. For the theme see *JAOS. XI 387*; *SBE. XLII*, p. xviii ff.; and Bloomfield, *The Atharvaveda* (*Encyclopedia of Indo-Aryan Research*), p. 8.

The word *kranda*, AV. 11. 4. 2, occurring in company with *stanayitnu* 'thunder,' *vidyut* 'lightning,' and *varṣa* 'rain,' designates 'wind' as the 'roarer'; see ZDMG. XLVIII 570, note 2; SBE. XLVIII 623.

In Kāuṣ. 38. 3 *kiṣkuru* 'staff, club' (schol. *lakuṭa* = *laguḍa*), wanting in the lexicons, is to be placed by the side of *kiṣku*, with the same meaning, Pañc. Br. 6. 5. 12.

The word *brahmagraha*, some kind of 'possession by demons,' reported on the authority of native lexicographers, may now be quoted from Sāyaṇa's introduction to AV. 2. 9, and Keçava to Kāuṣ. 27. 5.

The bahuvrihi-compound *ḡukráprṣṭha*, AV. 13. 1. 33, translated in the lexicons by 'having a bright back,' means 'carrying soma upon his back'; see SBE. XLII, pp. 211, 667.

Sāyaṇa to AV. 8. 5. 15, speaking of hostile sacrifices designed for the destruction of enemies, picks out a particular one named *ḡyeneṣu* 'eagle's arrow,' to wit: *yas tvāṁ hiṁsāsāadhanāiḡ ḡyeneṣu-ādīyāḡair jighāṁsatī taṁ pumāṁsaṁ jahi*.

The verb *tinī-karomi* in the sense of 'destroy' (schol. *tinīkṛtaḡ tanūkṛtaḡ*) occurs SV. Mantrabrāhmaṇa 2. 7. 1.

The same text, 2. 7. 4, has the bahuvrihi-adjective *sāḡātīkāḡ* in connection with *krimayāḡ* 'worms accompanied with *āḡātīkās*.' The schol. analyzes: *āḡatikayā saha*. But the word occurs twice with initial long *ā*: TĀ. 1. 8. 7 and 4. 36. 1. At any rate, it is a designation of some kind of worms in the body.

The verb *ati + marj* 'wipe off upon,' Māitr. Saṁh. 4. 1. 9 (p. 12, l. 8), is wanting in the Pet. Lexs. and Monier-Williams.

The practice which is known Čāṁkh. Grh. as *garbharakṣaṇa* 'protection of the foetus' corresponds in the parallel passage Āçv. Grh. 1. 13. 1 to *anavalobhana* 'rite for preventing the extinction of the foetus.' The last-named word is imperfectly construed by the translators, for the meaning of its root *lubh* = *luḡ* = *yup*; see AJPh. XII 422. Another name for the same ceremony, *garbha-drñhaṇa*, Kāuṣ. 35. 12, is wanting in the lexicons.

The word *apāna*, literally 'out-breathing,' as a euphemism for *anus* or *rectum* occurs as early as Dārila to Kāuṣ. 25. 9.

Sāyaṇa in the introduction to AV. 1. 2 (p. 15, last line) has the compound *carma-khalvā-mukha*, which corresponds to *carma-drñti-mukha* in the same author's introduction to AV. 2. 3 (p. 205, middle). The words seem to mean 'opening of a water-skin': the lexicons are silent on the subject.

Sāyaṇa glosses *anusphuram*, AV. 1. 2. 3, by *pratisphuraṇam*, otherwise unquoted; see p. 21, middle.

Popular etymology has created *upadīpikā* (Mahīdhara to VS. 11. 74) and *uddīpikā* (Ath. Pariç. 67. 2) out of *upajihvikā*, *upajīkā*, *upadīkā* 'a kind of ant'; see AJPh. VII 483; Kāuṣ., Introd., p. xliii. For Pāli forms of these words see London Academy, Nov. 19, 1892. *upadīpikā* is wanting in the lexicons.

Of the talking birds, *çuka* (parrot), *sāri* (thrush), and *kṛçā* ('prediger-krähe'), the last, *kṛçā*, is defined by Dārila to Kāuç. 10. 2 as *gomeṇaka* 'a black long-tailed bird'; *sāri* (*sārikā*) is defined by Keçava, *ibid.*, as *kaṇṭārikā*. Neither *gomeṇaka* nor *kaṇṭārikā* (as a bird-name) is in the lexicons. The three yellow birds *çuka*, *ropanākā*, and *hāridrava* in AV. 1. 22. 4 seem also to talk (Kāuç. 26. 20). Sāyaṇa in his introduction to AV. 1. 22 defines them respectively as *çuka*, *kāṣṭhaçuka*, and *gopītanakā* (cf. Keçava, who has *gopītilakā*). Neither *kāṣṭhaçuka* nor *gopītanakā* (*gopītilakā*) is in the lexicons. Dārila defines *hāridravāḥ* as *ciṭakāḥ* (perhaps = *ciccika*, RV. 10. 146. 2).

The Dhātupāṭha 22. 22 has a root *srā* (*srāyati*, *pāke*) 'cook,' hitherto unquoted. Sāyaṇa to AV. 2. 3. 3 avails himself of it to explain the compound *aruḥ-srāṇa* 'remedy which causes a wound to ripen or heal.' It is well possible that we have here the source of the root *srā* in the Dhātupāṭha. Cf. SBE. XLII, p. 279.

The unquotable *kācamācī* in the sense of 'spirituous liquor' appears in the schol. to Kāuç. 31. 28, and Sāyaṇa to AV. 6. 136 (vol. II, p. 284, bottom), as a plant that yields fruit (*kācamācī-phalam*).

Sāyaṇa at AV. 6. 14. 3 reads *çuçuko* for *çiçuko* of the text. This he defines as a wild animal or bird (*mṛga*). The matter is not quite clear; see SBE. XLII 464. Other readings of Sāyaṇa that may interest the lexicographer are: *gaḍunta* = *galunta*, AV. 6. 83. 3; *viçvadhāyanīḥ* for *viçvadhā yatīḥ*, AV. 6. 85. 3; *glāṣṭhā* for *kāṣṭhā*, AV. 2. 14. 6. For *madhuçibham* = *madhukriḍam*, as the name of a honey-mixture in Keçava and Sāyaṇa, see SBE. XLII, p. 461. Sāyaṇa in his introd. to AV. 2. 8 has *tilapiñjika*, as the equivalent of *tilapiñji* in st. 3 of the hymn; in the introd. to AV. 3. 1 he has *kaṇikikā* 'small grain' in place of Dārila's *kaṇikvikā* and Keçava's *kaṇikā*: all gloss *aṇūn* at Kāuç. 14. 19. For Sāyaṇa's definition of *dhanūs*, AV. 1. 17. 4, as 'canal in the body,' see SBE. XLII 259 ff. For *tīrya* see *ibid.*, p. 376.

Colebrooke, Essays, I 319, mentions a rite called *çyena-yāga* which I have shown to have existed in the Atharvan ritual (Kāuç. 43. 3) under both this name as well as *çyenejyā*; see JAOS. XVI 12. Cf. also Sāyaṇa, vol. II, p. 377, note 2.

The present work, as all its predecessors, ignores the well-authenticated word *çakā* in the sense of *makṣikā* 'insect': Sāyaṇa to AV. 3. 14. 4; Mādhava to TS. 5. 5. 12. 1. See SBE. XLII, p. 351 ff.

Two practices named respectively *ṛṣihastāḥ* and *brāhmaṇoktam* are mentioned by Keçava to Kāuç. 58. 4; see also Sāyaṇa in the introductions to AV. 8. 1 and 11. 4.

TB. 3. 7. 13. 1 exhibits the curious adverbial combination *ādham it* in the pāda *anāgaso adham it saṁkṣayema*. The schol. (p. 552) renders it by *anāntaram* 'at once.' The Vait. Sū. 24. 1, quoting from the Pāippalāda, presents the passage in the variant form: *anāgaso yathā sadam it saṁkṣiyema*.

The Rig-Vidhāna refers to certain performances as *āṣṛaya-(-karma)*. This may be the same as the *ucchraya-karmāṇi*, Keçava to Kāuç. 1. 1. Neither combination is treated in the lexicons.

Finally, a few words from the scholiasts: *abhibhavitār* = *abhibhuh* 'mighty,' Sāyaṇa to AV. 6. 97. 1; *itihāsayati* 'to narrate a legend,' Śaḍguruçīya 10. 47; *ekatrikarāṇa* 'rendering united,' Agnisvāmin to Lāṭy. Çr. 2. 11. 3; *ekāntarīla* 'interrupted by one,' Keçava to Kāuç. 26. 25; *prakhyāpaka* 'meaning,' Mādhava to TB. 2. 5. 6 (p. 628, bottom).

MAURICE BLOOMFIELD.

Greek Melic Poets. By HERBERT WEIR SMYTH (Ph.D. Göttingen), Professor of Greek at Bryn Mawr College, Pennsylvania. London, Macmillan & Co., 1900. cxlii+564 pp.

A good annotated edition of the Greek melic poets for English readers, embodying all the best results of recent work in the field, has long been a desideratum, a fact which the discovery of the MS of Bacchylides has made only the more prominent. In the book before us Professor Smyth has aimed to supply this want, and it is a pleasure to record that the work has been admirably done. On every page the author has shown us that he has not only a thorough knowledge of the dialects, but also an extensive and an appreciative acquaintance with the literature. The anthology here given includes all that is best in Greek melic poetry, so much of which at best is but fragmentary, thus rendering the work of the editor all the more difficult. The student who has hitherto looked to Bergk and Hiller for his text, and to Buchholz and Stoll for what little commentary he could get, now finds at home a reliable edition of the text, including all that is of human interest in the Teubner collection, while these generous selections, with the abundant, helpful and stimulating notes which accompany them, make the material offered by Buchholz and Stoll seem but scant by comparison. Pindar was not included, except in the case of the more interesting of the fragments, the epinician odes being already represented by excellent annotated editions; but of the recently discovered text of Bacchylides all that is not too badly mutilated is here, ten odes in all. There is also a collection of skolia and of folk-songs, and the poem of Sappho addressed to her brother Charaxos, urging him to come home from Egypt, is not forgotten. Finally, in an appendix are given the skolia attributed to the sages, a liberal selection from the Anacreontea, and, at the end, the music (in modern notation) of the hymns to Apollo, discovered a few years ago by the French scholars at Delphi. The list of poets includes thirty-five names, or,